

AMMAA

News

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Editor:
Movses Boghos Janbazian



Reverent Pilgrimage: Grandchildren of the victims of the Armenian Genocide visiting the Martyrs' Monument on the hill of Dzidzernagapert (Fortress of Swallows) in Yerevan, Armenia.

EASTER AND APRIL 24

by Movses B. Janbazian

For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his (Romans 6:5).



Rev. Movses B. Janbazian

With the coming of April we are reminded of the imminent commemoration of two important dates—Lent/Easter and Armenian Martyrs Day. At the Lenten/Easter season we mark the crucifixion of Jesus Christ and celebrate His triumphant resurrection; on April 24, Armenian Martyrs Day, we commemorate the genocide perpetrated against our people in 1915.

Although these commemorations are distinct, one being religious and the other national, they have a close affinity with each other. Because of our loyalty to Jesus Christ, the suffering and crucifixion of our Lord is reflected in our history. Down through the centuries, we have been subjected to much persecution and many massacres. Indeed, because we chose to become one with Him in 301 A.D., when we embraced Christianity as the faith of our nation, we have shared in the passion and crucifixion of our Lord.

As our martyrdom has a close relationship with the crucifixion of the Lord, our continued existence as a nation also has a striking affinity with His resurrection. Just as we became one with Him by sharing in His death for His sake, so have we been made one with Him by sharing in His resurrection. Through our faith in the risen Lord, the power of the Resurrection

event has permeated our ethos, enabling us to rise with Him from the pit of our desperation and from the grave of our massacred nation. Indeed, after being the target of countless atrocities and genocidal acts, our very existence as a nation testifies to the truth about the resurrection event, affirming the fulfillment of the promise of the risen Lord: "Because I live, you shall live also."

This year, as we commemorate the 75th Anniversary of the Genocide committed against our nation, the observance of Easter reminds us of the reassuring message that the resurrection of Jesus has a close kinship with our future, too. The past achievements of the resurrected power in our lives testify to its continued operation in our future history. The resurrection of Jesus assures us that God does not abandon His loved ones; He cannot be conquered by evil forces; and He has the final say in the affairs of the world. The resurrection of Jesus, therefore, as Roy Pearson states in his book, *The Hard Commandments of Jesus*, means that "history is in God's hands. He can be delayed but He cannot be defeated, and in His own good time, He rolls back the stones of the doors of the manmade tombs of the world and raises from the dead the saviors of mankind."

From this faith issues our assurance of a more hopeful, promising and bright future for our nation. God is aware of the crimes and injustices committed against our people. As the "Judge of all the earth," "He will judge the world in righteousness and the peoples in His faithfulness." He who raised Jesus from the dead has the whole world in His omnipotent hands. As the "Sun of Righteousness" and a "God abundant in goodness," He will not allow the forces of darkness and evil to reign over the world permanently. In His own time, "He will bring forth [our] vindication as the light, and [our] right as the noonday." This He will do so that His "justice [will] roll down like waters, and righteousness like an ever-flowing stream."

However, until that great day of judgment and justice, we, the remnant of our martyred nation, must remain loyal to our Armenian Christian identity, reaffirming on each April 24 our commitment to the Christian faith, cultural heritage, the spiritual values and the just cause of our nation.

May God, who has raised us with Christ, strengthen us in this pledge and resolve.

PSALM 58 (The Living Bible)

JUSTICE? You high and mighty politicians don't even know the meaning of the word! Fairness? Which of you has any left? Not one! All your dealings are crooked: you give "justice" in exchange for bribes. These men are born sinners, lying from their earliest words! They are poisonous as deadly snakes, cobras that close their ears to the most expert of charmers.

O God, break off their fangs. Tear out the teeth of these young lions, Lord. Let them disappear like water into thirsty ground. Make their weapons useless in their hands. Let them be as snails that dissolve into slime; and as those who die at birth, who never see the sun. God will sweep away both old and young. He will destroy them more quickly than a cooking pot can feel the blazing fire of thorns beneath it.

The godly shall rejoice in the triumph of right; they shall walk the blood-stained fields of slaughtered, wicked men. Then at last everyone will know that good is rewarded, and that there is a God who judges justly here on earth.

WE SHALL MAKE A DIFFERENCE

by Rabbi Kenneth I. Segel

Editors note: Following is the speech Rabbi Kenneth I. Segel of Fresno, California, made during the Armenian Life March Worship Service in front of the Capitol in Washington on Sunday, March 4, 1990.

The Armenians were the first in this terrible 20th Century to experience the man-made flood that we have come to call genocide. It was the eruption of primitivism.

Genocide: the deliberate murder of one-and-a-half million Armenians by their Turkish rulers in brutal massacres—200,000 slaughtered from 1894-1896 alone at the behest of Sultan Abdul Hamid II—and then in mass exile one million or more turned to ash by the sun of the Mesopotamian desert into which they were ruthlessly driven by the Young Turks in 1915.

Genocide: the methodical slaying of a whole people, not fully successful in those earlier years for lack of adequate technology and insufficient time to complete the monstrous deed.

Our fates—Jewish and Armenian—intertwine. History's pages are stained with our blood, our tears. We have both learned that there are no limits to evil.

We Jews and we Armenians are brethren in pain. We have been made into a single family by our martyrdom, our long passage through darkness, betrayal and anguish. We have been made kin by our suffering by a torment so intense that it leaves us speechless.

And yet we must speak, for we are the spokesmen of the dead. It is our duty to be their witnesses. The generations come and go. Memory fades. People forget. And there are those who have determined to wipe history's slate to make it seem as if these heinous things had never been.

The denial of past horrors by some present day writer is a vivid example of the disparity between intelligence and morality. Historical revisionists must be exposed as frauds, as intellectually dishonest brokers. If we don't remember the past, we may be doomed to repeat it.

We deplore the cowardice and hypocrisy demonstrated by the U.S. Senate this week in procedurally

defeating the Genocide Resolution. Shame.

For too long, we have ignored history. Shame.

For too long, we have knuckled under the threats from remorseless Turkey and powerful interest groups. Shame.

For too long, we have chosen to deny morality and right in favor of following the false god of political expedience. Shame.

For too long, we have played politics as usual. Shame.

The President of the United States, the moral leader of the free world, has turned his back on his campaign pledge to recognize through a congressional resolution the Armenian Genocide. Shame. He has nourished cynicism and abdicated his responsibility to set a moral tone for our nation. Shame.

Adolph Hitler, half a century ago, as he unleashed the Holocaust, asked, "Who, after all, speaks today of the annihilation of the Armenians?"

Words that echo still in our hearts. "Who, after all, speaks today of the Armenians?" Not our President. Not the U.S. Senate. Shame.

Armenia is one of the most tragic spots on earth. A republic of 3.5 million people. 25-30,000 of its people killed in the earthquake which devastated the region a year ago last December. One-sixth of the entire population is still homeless from the quake. Hundreds of thousands more fleeing from the violence in Azerbaijan. More extermination of Armenians, pogroms are predicted.

And on the other side, Turkey. Powerful American companies operating there, making millions in profits. Turkey, the recipient over the years of billions of dollars in U.S. aid—a half billion this year alone. A sizeable chunk of that money recycled back to our shores—to pay for some high-priced skilled lobbyists.

And, irony of ironies, the issue isn't Turkey at all. The Senate resolution says nothing about modern day Turkey. In fact, the language is explicit—the events in question occurred in "1915 to 1923, prior to the establishment of the Republic of Turkey."

The United States Holocaust Memorial Executive Council has acknowledged



Rabbi Kenneth I. Segel

there was an Armenian Genocide.

The creator of the word "genocide," Raphael Lemkin, the person who coined the term, and did the research on which the genocide convention is based—wrote that there was an Armenian Genocide.

Elie Wiesel—who many believe to be the most prominent, sensitive and authoritative voice of the tragic victims of the Nazi Holocaust—has repeatedly, publicly acknowledged the Armenian Genocide.

The U.N. Human Rights Commission has acknowledged the Genocide.

The European Economic Community has acknowledged the Genocide. The American Bar Association has acknowledged there was an Armenian Genocide. There were war crimes trials in Turkey; Ottoman officials were tried, and found guilty of "exterminating the Armenian nation."

The Turkish government has refused to release the exhibits and the testimony from those trials. Why? If the archives—all the archives—are supposedly open, why aren't those records available?

The West German government and the East German government have both acknowledged that there was a genocide in the earlier history of their homeland. The world acknowledges it.

The people of Germany have faced up to their history, put it in perspective, and moved on to face their future. Turkey denies truth and remains callous and insensitive. Shame.

It has the unmitigated gall to blackmail the United States. In 1987, when the European Economic Community was considering a resolution much more strongly worded than the Senate's on the Armenian Genocide issue, Turkey threatened to retaliate strongly. That resolution was passed by the European Parliament—and Turkey's actual response was muted.

Turkey did not give up on the European Economic Community—but continued its pursuit of full membership. It did not retaliate politically or economically against the members of the Parliament. Yet mighty America fears Turkey. Shame.

Are there any lessons to be gleaned from all our sorrow and sadness? Rabbi Alexander Schindler raised this probing question.

In a way we find it loathsome even to ask such a question, to speak of the "lessons" of genocide, for to do so is to attribute purpose to acts that were grotesquely purposeless, acts of naked savagery, of twisted paranoia and grim bureaucratic inhumanity.

And yet it is that very purposelessness, that monstrous human capacity to butcher without cause, to wade through rivers of blood without so much as a redeeming sense of destination or direction which impels us to seek explanation, to scour us yet again with stinging memories.

For we are seeking to affirm our faith in our own species, lest we utterly despair of the human race and thus, of ourselves.

Therefore we infer certain lessons from the suffering we have endured; and by doing so, we convert the mystery of suffering into a revelation.

First and foremost we have learned, each of us, to resist, at earliest warning, any and all threats to our respective communities. "If I am not for myself," taught the Hebrew sage Hillel, "who will be for me?"

Thus, wherever there is a single Armenian in danger, in whatever country or continent or the remotest corner of our far flung world, there must you find him, there must you reach out to him, offer-

ing your hand, your heart.

Never must it be said of you: that you had eyes but did not see, that you had ears but did not hear, that you had mouths but that you failed to speak.

Remember also that not only physical threat but the threat of assimilation endangers a people; the loss of homeland, of language, the loss of cultural identity.

The Armenian language, for instance, is one of the oldest of the Indo-European family of languages; it is unique in the world, and like any endangered species, it warrants preservation.

Likewise, the splendor of Armenian art, the genius of Armenian architecture, the grandeur of the Armenian Church—all of these need cultivation and nurturing in the Armenian Diaspora, in the Armenian Republic, in that unacknowledged Armenia of Turkey—indeed, wherever Armenians live.

History has placed upon the Armenian people, wherever they live, the burden of physical as well as spiritual survival. Survival: it is the best defense, the sole revenge, the only worthy response to those who hacked with bloody sabers at the very roots of the Armenian culture.

The Armenian who neglects his cultural legacy does the work of the pashas just as surely as the Jew who disdains HIS spiritual legacy hands Hitler a posthumous victory. The individual Armenian must be more than an individual today, even in our modern world of individualism. He or she emerges whole, authentic, only when identified with the cause of the Armenian people.

There is a second truth which emerges from the experience of our anguish, and it is this: that we are not alone to have been afflicted, that other peoples too have suffered grievous wrong, that we are bound to one another, all humans are, in an unbroken unity of pain.

An international human rights association has determined that since the end of World War II there have been eleven other instances of race extermination which can properly be labeled as genocide. Think of the horrors of Cambodia, of Indochina's killing fields, think of Afghanistan and Ethiopia—and on and on. Numerous and fearsome are the roads that lead into the abyss of human evil.

None of us lives alone—Armenians

don't—Jews don't. Our mission involves other peoples too. Jewish sage Hillel may have counseled: "If I am not for myself, who will be for me?" But then he quickly added: "But if I am only for myself, what am I?"

Armenian unity by itself could not stem the genocide of 1915. Nor can Armenian survival today and by itself stem that bloodtide of fire that threatens us in the latter part of this awesome century of blood.

We simply dare not define our group identities in parochial terms alone. Was it not that very nearsightedness, and the arrogance that it bred, that led Germany to its feverish fantasies of a master race? Was it not precisely this parochialism run amok that led Turkey to its barbaric sense of "national security?"

The philosopher George Santayana taught: "When you believe in absurdities, you can commit atrocities." Surely the commonest absurdity that human beings have believed is that of the superiority of individuals or groups over others. Surely, it is that absurdity which has led us into a century of savagery.

Our survival depends upon our ability to develop an alternative understanding: the understanding that we are each of us and all of us, like the sons and daughters of Noah emerging from the ark of Mount Ararat. We, each of us and all of us, anxiously scanning the sky for the rainbow sign, the reassurance that a life of peace and growth and meaning can be ours. We are, each of us and all of us, confronting the challenge of God's rainbow: Our challenge is to recognize and act upon the awareness of our common humanity, to work together to ease the suffering of all peoples, to open the eyes of the blind, to bind the wounds of the afflicted, to loosen the fetters of the bond wherever they might be imprisoned.

For what is the rainbow, after all? It is every color of the earth combined into one great spectrum. It is mist, invisible, until light and liquid fashion it into visible, iridescent shape—an arch that binds the world from horizon to horizon. It is a metaphor made physical. It is the earth's arbor. It is the arch of God.

Our two peoples, Jews and Armenians, are witness to what happens when the rainbow buckles and pieces of the sky collapse. We Jews and Armenians are

primary color bands in the spectrum of suffering humanity. We must therefore hold our heads high, wear our colors, speak our language, let ourselves be seen by all.

These, then, are the thoughts that stir within us as we recall with faithful remembrance our martyrs, our heroes, our beloved dead, all those who perished through the cruelty of the oppressor. Not punished for any individual guilt, but indiscriminately, men and women . . . the

aged and the young . . . the learned and the simple were driven in multitudes along the road of pain and pitiless death. Many lie in nameless graves. Yet we'll not forget them. We feel their presence today. We take them into our hearts and give them a place beside the treasured memories of our own beloved. May their remembrance give us the strength, courage, self-respect and sense of responsibility to turn from death to life, to love where others hate, to hope where others

despair, to bring beauty to chaos and reason to the madness of our days.

Let us go forward undaunted, as champions of morality and right. With truth and fact as our armor we shall ultimately prevail. We shall sing a song of life. Yesterday's tragedies must not be repeated. We are united. Our faith is unshakeable, our resolve is firm. With God's help, we shall not labor in vain. We shall yet make a difference. We shall make a difference.

GENOCIDE: THE UNRESTRAINED EVIL

by Vartan Hartunian

Genocide is not a matter of words or statistics, nor does it concern itself with perfect execution. It is intention, act and consequence. It is the intention of those in control of governmental power to exterminate every member of an ethnic group under their jurisdiction.

The Turkish Parliament in 1915 deliberated and decided to carry out the Armenian Genocide because its members were convinced that no outside force could intervene (Turkish borders were militarily secured) and that no inside force could prevent it (Armenians were unarmed).

The act itself was horrendous in its execution and scope. Henry Morgenthau, U.S. Ambassador to Turkey during those years, stated: "I am confident that the whole history of the human race contains no such horrible episode as this. The great massacres and persecutions of the past seem almost insignificant when compared to the sufferings of the Armenian race in 1915."

The first genocide of the 20th century took the lives of 1.5 million Armenians and scattered the survivors throughout the world. Of the three million Armenians in Turkey in 1915, only some 100,000 were left by 1923. The consequence of this act was its demoralizing reverberation not only for the Armenians but for humanity itself.

The Armenian Genocide was of such proportions in its evil and pain that it has penetrated into the marrow of civilization and its continuing conscience as well. Its unrestrained evil gave rise to the Holocaust of World War II and subse-

quent genocides such as those that took place in Cambodia, Afghanistan and Iran.

Genocide has five stages: identification, dehumanization, segregation, extermination and denial. The Armenian people in Turkey were easily identifiable. They had their own language and religion and lived in their own towns and villages or in Armenian sections of Turkish areas. Their churches and life style identified them.

Being a subject minority for centuries, having a religion other than Islam, demanding reforms to attenuate Turkish despotism, struggling for independence, standing in the way of Turkish expansionism, the Armenians were easily dehumanized as traitors and *giavours*. The Turks therefore were not getting rid of human beings but of undesirable elements that had to be removed for the welfare of the State.

The method of segregation was not difficult. Since Turkey had joined Germany in World War I, young Armenian men were ordered into the Turkish army on August 2, 1914. On April 24, 1915, almost all Armenian leaders in Istanbul, some 300 of them were arrested, imprisoned, tortured and killed. Then followed the disarming of the Armenian soldiers, sending them out as work battalions and shooting them without mercy.

The "final solution" was the deportation (death marches) of men, women and children into the Syrian and Arabian deserts from 1915 to the armistice in 1918.

The methods used to exterminate the Armenian people were so diabolic as to



Rev. Vartan Hartunian

cause normal moral minds to disbelieve them. Heads were crushed in vices. Children were buried alive. Hands were cut off. Eyes were gouged. Women were raped. Water and food was denied. Unborn babies were ripped out of their mothers' wombs, tossed up and impaled on bayonets. Any and all diabolical methods were used not only to kill but to torture and mock an entire race targeted for extermination.

Indeed, the Ottoman Turkish Government under the Young Turks was successful in the first four stages of genocide. So successful in fact that Hitler, addressing his troops before sending them into Poland, spoke these words: "Kill men, women and children without mercy. Who now remembers the Armenians?"

It is now obvious that subsequent

Turkish governments have taken up the task of achieving success in the fifth and final stage of genocide: *denial*. The present Turkish government has intensified this process of denial by rewriting the history of those years and by pressuring the US government to deny that the Armenian Genocide ever took place.

Because of the universal scope of this tragedy, which if denied and forgotten, will have dangerous consequences for humanity, the Armenians, as victims and survivors, must speak out with unceasing voices. We must do so not only on April 24 of each year, but throughout each year, in the conviction that the integrity of historical events provides moral power, and the honoring of the victims of genocide is a moral force for peace. As others join us in this affirmation and in the constructive condemnation of the victimizers, such increasing moral force will stand strong against future threats of wholesale destruction of the innocent.

U.S. SENATE REJECTS MOVE TO PROCEED TO VOTE ON GENOCIDE RESOLUTION

The Senate on Tuesday, February 27, once again backed away from proceeding to a vote on the Armenian Genocide Resolution, voting 48 to 51 on a procedural motion that has been blocking action on the resolution.

A similar vote on February 22 ended in a tie 49 to 49, eleven votes shy of the 60 needed to break the procedural roadblock being carried out by Sen. Robert Byrd (D-WV).

Senate Minority Leader Robert Dole (R-KS), who since last week has been leading the debate in support of the resolution, was joined in speaking out in support of the measure during two hours of debate by Sen. Edward Kennedy (D-MA), Sen. John Kerry (D-MA), Sen.

Donald Riegle (D-MI), Sen. Paul Sarbanes (D-MD), Sen. Paul Simon (D-IL), and Sen. Arlen Specter (R-PA).

The Armenian community of America was deeply disappointed by the outcome of Tuesday's vote, and had hoped that the number of senators supporting Senator Dole's request to move forward to the resolution would have gone up somewhat.

On the other hand, Armenians everywhere deeply appreciate Senator Dole's efforts and are glad to have had the continued support of Senator George Mitchell, the Majority Leader, in clearing the way for scheduling of floor action on the resolution.

AN OPEN LETTER TO TURKEY'S PRESIDENT, TURGUT OZAL

Honorable President Ozal:

Congratulations for your election to the Presidency of the Turkish Republic, the first civilian president in three decades.

Great things are expected of you by the Turkish population and the world in your seven-year term of office.

As Prime Minister, you performed unusually well. You transformed Turkey's economy, boosted exports, lifted exchange controls, liberalized markets and improved the business and banking climate. Wonderful achievements.

There is one damaging stain on Turkey you can help clear—the Armenian Genocide issue. That would put Turkey on the roster of humanitarian nations and open wide the doors to enter the European Community Market.

You see, Mr. President, the greater a nation is the more readily it demonstrates willingness to acknowledge past errors. There are important historical examples to support the statement: Germany acknowledged Hitler's grave mistake, and the world applauded the new Government; The United States of America conceded putting the Japanese population into concentration camps unfairly, and the world extolled the act as virtuous; President Mikhail S. Gorbachev admitted criminal acts were committed by Stalin and the world is cheering on this brave man.

Your country's old Ottoman leaders made a mistake. There is nothing humiliating in acknowledging their criminal acts dur-

ing the current period of openness in the world.

Up to now there have been only denials and the atmosphere, instead of improving, has deteriorated. Such deterioration is sure to continue because Armenians have come of age in the countries they have adopted and will continue to expose the cruelty of the Ottoman Turks for decades to come. Truth hurts but acknowledgement heals.

In 1915, despite earlier major pogroms that took thousands of Armenian lives (1895 and 1909), there were between 2½ and 3 million Armenians in Turkey. Today, there are just 40,000 Armenians, mostly concentrated in Istanbul. What happened to the remaining 97.7% of the Armenian population? One million self-exiled themselves for dear life, fearful of a repetition of the 1915 massacres when the victorious Allied Powers gave up the mandate over Turkey. One and one half million had already perished during the deportations. The world knows how to add figures and will ask "What happened to the Armenian population in Turkey inside ten years, between 1915 and 1924?"

How we pray, Mr. President, that you will be brave and lead the Turkish leadership to acknowledge a historical mistake.

Respectfully,

G.H. Chopourian, Ph.D.

1/19/1990

ARMENIAN LIFE MARCH ON WASHINGTON

A large group of grass-roots Armenian lobbyists—came to Capitol Hill in Washington, D.C., on March 4-6 to appeal to the nation's conscience, and to seek justice for Armenian victims of Genocide.

Over 60 team members from New York, New Jersey, Pennsylvania, Rhode Island, Massachusetts, Maryland, Virginia, Iowa, Texas, as well as Los Angeles, San Francisco, and Fresno constituted the "Armenian Life March".

Participating clergy included Bishop Papken Varjabedian, Diocesan Legate; Fr. Khajag Barsamian, Vicar General, Eastern Diocese; Bishop Aris Shirvanian and Rev. James Kizirian from San Francisco; Rev. Herald Hassessian, Rev. Dr. Krikor Haleblan, Rev. Steve Muncherian and Rev. Sam Agulian of Los Angeles; Rev. Roger Minassian and Rabbi Kenneth Segel of Fresno; Fr. Vertanes Kalayjian and Fr. Khoren Habeshian of the Washington area; Rev. Karl Avakian, Moderator of the Armenian Evangelical Union of North America, and Rev. Movses B. Janbazian, Executive Director of the Armenian Missionary Association of America, both of New Jersey; Rev. Vartan Hartunian and Fr. Aved Terzian of Massachusetts; and Fr. Oshagan Gulgolian of Virginia.

The Armenian Life March was organized by the newly-formed Armenian Community Council of the San Joaquin Valley. Rev. Roger Minassian of the Pilgrim Armenian Congregational Church of Fresno, and Allan Y. Jendian, Secretary of the ACC, were co-organizers of this nation-wide event.

Over 200 congressional offices were visited as part of a political march to Washington, D.C., to press moral concerns. A person-to-person approach by Armenian lobbyists was determined to be the best way to make their concerns known.

The purpose of the lobbying teams' efforts was three fold.

First, to express gratitude to those senators who had voted in favor of Senate Joint Resolution 212, as presented by Senator Dole. In addition, those senators who voted against ending debate on the Resolution were visited and asked to explain their vote.



Clergy participants at Ecumenical Service March 4, 1990, at Armenian Life March. Standing (left to right): Rev. Roger Minassian, chairman, Life March; Rev. Mouses Janbazian, director, Armenian Missionary Association; Rev. Fr. Khoren Habeshian, pastor, Sourp Khatch, Washington; Rev. Fr. Khajag Barsamian, vicar-general, Armenian Diocese; Bishop Aris Shirvanian, pastor, St. John, San Francisco; Bishop Papken Varjabedian, diocesan legate; Rabbi Kenneth Segel; Rev. Karl Vartan Avakian, moderator, Armenian Evangelical Union; Rev. Fr. Vertanes Kalayjian, pastor, St. Mary, Washington; Deacon Allan Yeghia Jendian, co-chairman, Life March; Rev. Harold Hassessian, pastor, Immanuel, Downey; and Rev. Krikor Haleblan, pastor, St. Nareg, Montebello.

A meeting with Senator Robert Dole was held to thank him for his moral efforts on behalf of Armenians and to encourage him to press for increased financial aid.

The next two goals were important since they pertained to the present devastation of Armenia.

When meeting with senators, congressmen, and staff the Armenian lobbyists demonstrated their solidarity with the Armenian and Jewish victims of pogroms in Azerbaijan and the Transcaucasian Republics.

The last request made to Congress was to reconsider the amount of proposed foreign aid, emergency aid, and refugee relief for the hundreds of thousands of homeless, resulting from the December 1988 earthquake and the forced expulsion of Armenians from Azerbaijan. Five million dollars was appropriated for fiscal year 1990, but this is a minute amount in view of the need and significantly less than what other nations have provided.

The Armenian Life March also included three solidarity and prayer events where Armenian martyrs, past and present, were honored.

Over 400 Armenians from throughout the country gathered at the west steps of the Capitol for an inter-faith service. It was conducted by Armenian clergy, Jewish rabbis, ecumenical clergy and political leaders.

One purpose of the Armenian Life March was explained at the service by Rev. Minassian, who said, "We want the President to do with his pen what he said with his lips, mainly sign the Genocide Resolution."

Armenian Life March participants gathered on Monday evening outside the White House gates for a candlelight vigil. A prayer service was led by Rev. Minassian for the suffering of past and present Armenians.

The last event of the Armenian Life March was the Tuesday afternoon prayer vigil service outside the Turkish Embassy.

Next, the participants marched to the Turkish Chancery. A protest was led by Professor Barlow Der Mugrdchian, acting director of CSUF Armenian Studies Program, and Sarkis Nazarian of the Armenian National Committee of Washington, to remind those within the chancery that the Turkish Government was guilty of the Armenian Genocide.

Capitol Hill has not seen the last of Armenians from across the nation gathering and protesting for conscience and morality. Armenians will continue to gather until justice is served and the Turkish government acknowledges the Armenian Genocide of 1915 and April 24 is declared a national day of commemoration.

WORDS OF SOLIDARITY AND SUPPORT FROM COVENANT PARTNERS IN THE CHRISTIAN FAITH

UNITED STATES CATHOLIC CONFERENCE

Dear Reverend Janbazian:

Please find enclosed a statement of the United States Catholic Conference issued today on the disturbing situation in Azerbaijan. It expresses our deep concern over the recent atrocities against Armenians in Azerbaijan and Nagorno-Karabagh, and the urgent need for a nonviolent resolution to the conflict.

I regret that time did not allow us to respond affirmatively to your request for prayers in our parishes on January 28, but I have referred your request for contributions to Catholic Relief Services, our agency that handles such relief efforts.

Please be assured of our continued prayers and concern.

Sincerely your in Christ,
Most Reverend Daniel E. Pilarczyk
Archbishop of Cincinnati
President, NCCB/USCC

February 1, 1990

Statement

Most Reverend Daniel E. Pilarczyk
President, NCCB/USCC

February 1, 1990

We are deeply saddened by the on-going violence which has resulted in the deaths of so many innocent persons in Armenia, Azerbaijan and the disputed territory of Nagorno-Karabakh. We are particularly disturbed by the pogrom-like nature of some of the recent violence, which is an ugly reminder of a dark history of genocide against Armenians and which can only intensify the conflict in this region and bring greater hardship to already suffering peoples.

We pray that the forces of violence and intolerance soon will be replaced by the voices of dialogue and reconciliation. And we express our solidarity with all those who seek a nonviolent solution to this conflict based on justice and respect for human rights.

THE UNITED CHURCH OF CHRIST

Dear Rev. Janbazian:

Thank you for your letter of January 19, 1990, apprising us of developments in Azerbaijan. We appreciate being included in your call and alert.

It has been with great sadness that we have followed recent events in Azerbaijan, and we share your distress at the hostilities against the Armenian minority. We were not able

to mobilize churches in our denomination on Sunday, January 28th, 1990, for a day of prayer due to our own constraints of time.

We are heartened by the signs of peace which have been emerging the past few days, and pray for a just, peaceful coexistence in which Armenians and Azerbaijanis can live side by side in harmony.

We share your ongoing concern for the situation, and will continue to follow events in the region closely.

Sincerely,
Paul H. Sherry
President

United Church of Christ

February 6, 1990

THE EPISCOPAL CHURCH

My dear Friends and Brothers,

Recent and present events in Azerbaijan have left me with a heavy heart. I was privileged to travel in Armenia last year and saw the terrible devastation wreaked by the earthquake. To think that the long-suffering Armenian people must now cope with the horrors of racial and national conflict is almost more than one can bear.

I want you to know that I stand with you in your anguish. I have today issued the enclosed statement and share that with you. I have also asked that the Presiding Bishop's Fund for World Relief forward all contributions received from Episcopalians throughout the country to the appropriate agencies, as we did after the earthquake. May God give you the strength to praise Him, even in the hour of trial.

Faithfully yours in Christ,
Edmond L. Browning
Presiding Bishop and Primate
The Episcopal Church

A STATEMENT FROM THE PRESIDING BISHOP THE EPISCOPAL CHURCH

February 24, 1990

News of the conflict in Azerbaijan has shocked us, especially the racial conflict which has led to violations of human rights, atrocities and death. The true interests of both Armenian and Azerian peoples are served by work for peace with justice. We pray that leaders on all sides of this conflict will restrain violent actions so that real dialogue on the issues can claim attention.

Once again we affirm our solidarity with Armenian Christian brothers and sisters, and we pray that within this solidarity Christians may join with Muslims and all people of good will to find ways that the people of Armenia and Azerbaijan may be able to live in harmony and concord with each other.

AMAA'S ORPHAN CARE COMMITTEE REPRESENTATIVES VISIT ARMENIA

In early January, a delegation representing the Armenian Missionary Association of America's (AMAA) Armenian Earthquake Orphan Care Committee flew to Yerevan to distribute the Christmas gift parcels that had been prepared by Committee members and helpers. Each of the 1,000 parcels contained an assortment of warm clothing, dried fruit, nuts, school supplies and other items. The delegates were The Rev. Berdj Djambazian of Los Angeles, CA; Mrs. Mary Jane Hekemian of Tenafly, NJ; Mrs. Juliette Vartanian of Chicago, IL; Mr. Zaven Khanjian of Glendale, CA; and Mr. Dikran Youmshakian of New Milford, NJ.

Arrangements had been made with the Armenian Children's Fund of Yerevan for the distribution of the parcels. Get-togethers were held in Yerevan, Leninakan, Spitak and Dzaghgatzor. Mr. Youmshakian describes the delegation's experience in Leninakan as follows:

"We gathered at the 'Puppet Theatre,' where we met Mr. Armen Safarian, a talented and active artist from Yerevan, who had volunteered, after the earthquake, to move to Leninakan to uplift the spirits of the children through his beautiful puppet shows. He spoke about the need for spiritual revival in the children and especially about the need for Bible stories written for presentation on a puppet stage.

"We spent about two hours of fellowship with the children, who were assembling at the theater. Santa Claus arrived, and Rev. Djambazian gave a moving message about the love of Christ and our love for them as expressed through the humble gesture of gift-giving. The orphans, one by one, were called by name and presented with their parcels. The look of love in their eyes expressed the gratitude in their hearts."

Dzaghgatzor is a beautiful sports and recreation area in the mountains to the east of Yerevan. Sixteen handicapped teenage orphans are undergoing rehabilitation there. Mr. Youmshakian describes the delegates' visit there:

"The young men and women were gathered in one room. Some of the faces looked familiar, since they had been in



Members of the staff of the Children's Fund of Armenia with their manager, Mr. Varoujan Setrakian, third from left (above). AMAA's Orphan Care Committee representatives with Archbishop Nerses Bozabalian, chancellor of St. Etchmiadzin (below).

the United States for treatment. We talked, sang and enjoyed a happy visit. Rev. Djambazian delivered a beautiful

message about Christ and His love. When their parcels were presented to them, they were most appreciative. Later,

we were amazed to see them skiing on the slopes and swimming in an outdoor pool!"

At Spitak, the orphans gathered at the new school built by the Italians. A children's ensemble from Yerevan was there to present a musical program. In the course of their program, the young performers invited the orphans to get up and join in the Armenian dances. A TV crew from Yerevan had come to film the proceedings and interview the AMAA's delegates.

Members of the delegation met with a number of government officials. They also visited Etchmiadzin and the Armenian Evangelical Baptist Church of Yerevan, where they were surprised to see a Yerevan TV crew filming the service. After the service, the delegates were interviewed by the TV crew.

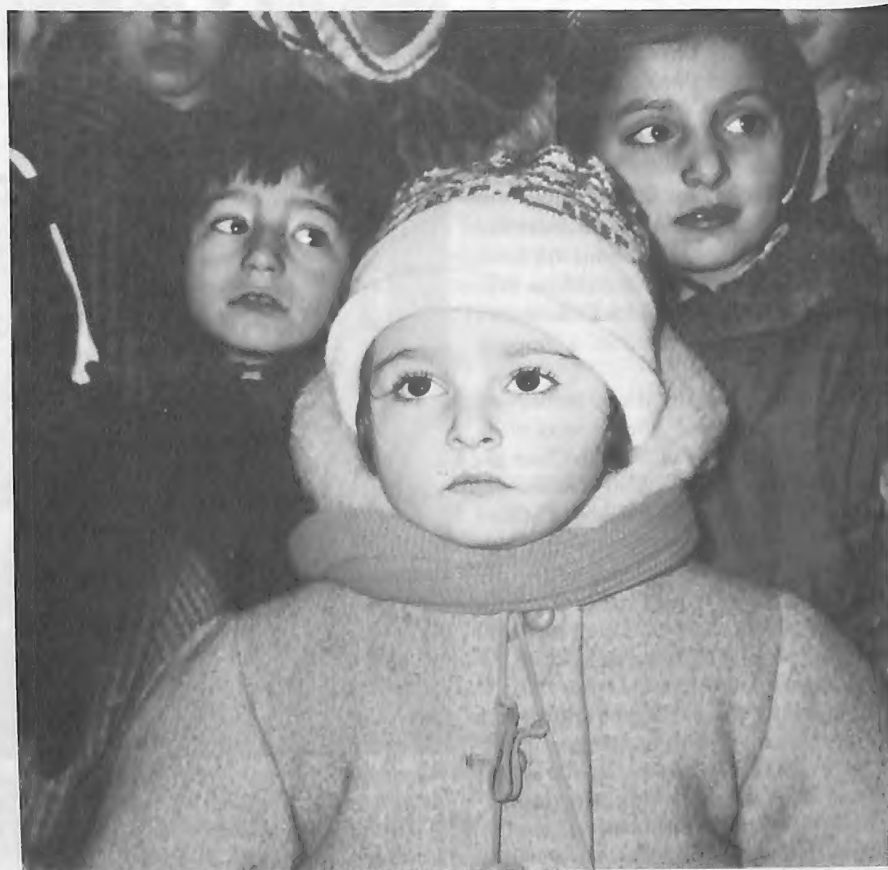
Mr. Youmshakian describes the Armenian Children's Fund (ACF) as "a young but active organization established in mid-1988 to care for Armenian orphans as well as for children needing medical care. The Executive Officer is Mrs. Laura Vartanian; she has an associate, Mr. Varoujan Setrakian, and an office staff of seven. A Board of Managers supervises the Fund's operations. All of the staff and Board members whom we met were enthusiastic, dedicated and hardworking young people."

Mr. Youmshakian adds the following observations regarding his trip to Armenia:

"The general response of the public was touching. Everywhere people expressed their gratitude for all the support they received from all over the world and especially from the United States. The support and concern of people, both Armenian and non-Armenian, is a great encouragement to them. They know they are not alone.

"Freedom of expression is evident everywhere. There is a great spiritual revival with people everywhere turning to religion. There is a sore need for religious literature. People are waiting in line to sign up for Bibles that have not yet arrived.

"We can help in many ways. The opportunity is there, and we, as Christians and Armenians, have the responsibility to help Armenia at this extremely difficult and critical period in its history."



The representative of the Children's Fund of Armenia recording the names of orphans in Spitak receiving AMAA Christmas gift parcels (above). Armenian Earthquake Orphans wearing Christmas gifts of warm clothing provided through AMAA's Orphan Care Committee (below).

ARMENIANS DYING IN BEIRUT

Recent reports from community and church leaders in Lebanon describe the chaos and destruction taking place in East Beirut as Maronite battles Maronite for control of this Christian enclave. The Armenian community, an innocent bystander in this conflict, has suffered and continues to suffer terribly. Dozens of Armenians have been killed in the bombing and shelling, and many more wounded. The communities of Ashrafieh and Bourj-Hammoud, where many Armenians live, lie in ruins. The dead are being buried in vacant lots in Bourj-Hammoud, as it is impossible to carry the bodies to the cemeteries on the outskirts of the city. Thousands of homes and businesses have been destroyed, and few have escaped damage.

Almost all of the churches and schools have been destroyed or

badly damaged. The Christian Medical Center (CMC) building, now used by Haigazian College, is badly damaged, as are the Armenian Central High School building, the First Armenian Evangelical Church of Beirut and the Philibosian School in Sin-el-Fil.

Living conditions are hellish. There is no food. Water and electricity have been cut off. A lucky few have managed to escape to safer regions.

Our local leadership, along with other organizations, is distributing food to more than 300 families. The need, however, is much greater. Pleas are made daily for additional desperately needed help. The Armenian Missionary Association of America (AMAA) has allocated all available relief funds to this cause and is soliciting its membership to raise additional

funds.

The situation is critical. The survival of the entire Armenian community in Beirut is at stake. Their survival depends on outside help, delivered as quickly as possible. Otherwise, those who escape the bombs and bullets are likely to succumb to disease and starvation.

The AMAA asks its members and friends to consider the seriousness of this situation and contribute to the survival—both as individuals and as a community—of our Armenian brothers and sisters trapped in a deadly situation not of their making.

Please send your contribution, as quickly as you can, to:

Armenian Missionary Association of America
140 Forest Avenue
Paramus, NJ 07652

AMAA DAY IN ORANGE COUNTY

On January 26, 1990, the Armenian Christian Fellowship of Orange County, CA, welcomed The Rev. Dr. Soghomon Nuyujukian, the AMAA's representative, to its regular Friday evening worship service. The earlier portion of the service honored the memory of those who perished during the Azeri attacks on Armenians in Karabagh and Azerbaijan. Special prayers were offered for the families who lost loved ones in the course of these atrocities. The second half of the service was highlighted by Rev. Dr. Nuyujukian's sermon inviting all Armenians to evaluate their relationship with Christ and challenging them to commit themselves to Him. He also informed those present about the ministry of the AMAA in relieving the suffering of Armenians throughout the world. Those who attended the service left refreshed, informed, comforted and inspired by the Word of God. They were thankful to God for His support of Armenians everywhere through the ministries of the AMAA.



The Rev. Dr. Soghomon Nuyujukian with the Members of the Armenian Evangelical Fellowship of Orange County, CA.

AMAA WIND TURBINE TEAM VISITS ARMENIA



Dr. Kenell Touryan, Manager of AMAA Wind Turbine Project.

One of the Armenia Relief projects of the Armenian Missionary Association of America (AMAA) is a wind-driven electric generator. The purpose of this project, directed by Dr. Kenell J. Touryan of Denver, CO, is to test the feasibility of producing electricity through wind power. The AMAA-purchased unit is a SHI-200 kw Wind Turbine Electric Generator manufactured by the Japanese firm, Sumitomo, and offered by Lacadre, Inc., of Chatsworth, CA. Most of the components of this unit will be shipped by cargo planes chartered by the United Armenian Fund. The towers, however, are too large to fit in commercial cargo planes and will be transported by sea or by military cargo planes.

In early January, a technical team from Lacadre and Sumitomo visited Armenia to make arrangements for the installation of this generator. After consulting with officials and technicians of the Yerevan Polytechnique Institute in Armenia, the team selected Mount Aragatz as the location for this unit. The site is next to the village of Tzaghkohovit and lies about 7,000 feet above sea level. After studying the prevailing winds and other data, the team prepared a layout that would make efficient use of the wind.

The team will return to Armenia in late April of this year to oversee the site preparation, install the equipment and train local operators. If all goes as planned, the wind turbine electric generator

should be operational by about the middle of 1990. With the Azeris cutting off fuel supplies to Armenia, this wind turbine electric generator will be an extremely useful source of energy for Armenia.

SAHAG-MESROB SCHOOL CELEBRATES TENTH ANNIVERSARY

The Tenth Anniversary of the Sahag-Mesrob Armenian Christian School of Altadena, CA, was held at the Paul Avazian Hall of the United Armenian Congregational Church on March 3, 1990. The celebration was attended by an enthusiastic crowd of supporters and friends of the school. The program included greetings by special guests, musical selections by the school children and well-known artists, and appropriate messages by the keynote speakers of the day.

Mr. Harold DeMirjian, Vice President of the Armenian Missionary Association of America (AMAA), represented the Association and brought greetings from the AMAA, one of the supporting agencies of the school. The School Board recognized Mr. John Sheen, the Benefactor of the School, for his generosity and commitment. A recognition plaque was



AMAA Benefactor, Mr. John Sheen

presented to him as a token of the gratitude of the school community. The AMAA is fortunate to have a kind and generous benefactor in the person of Mr. Sheen, whose endowment fund entrusted to the AMAA is an expression of genuine Christian stewardship as well as unselfish devotion to the welfare of our people all over the world.

BIBLES FOR ARMENIA

The Armenian Missionary Association of America, along with its \$2,000,000 relief and rehabilitation program for the victims of the earthquake of December, 1988, is making every effort to deliver as many Bibles as possible to Armenia for distribution to our people. After successfully delivering more than 27,000 Bibles, the AMAA, in cooperation with the Armenian Evangelical Union of France and the International Bible Society, will provide 40,000 Bibles and 50,000 children's New Testaments for distribution in Armenia. This is a historic opportunity to make the comforting and reviving Word of God available to our people in our "Myre Hairenik."

WILL YOU HELP?

Your gifts will help to meet the challenge of sending more Bibles to Armenia. Please fill in the coupon below and mail it today.

Armenian Missionary Association of America, Inc.

140 Forest Avenue
Paramus, NJ 07652

Yes, I want to share in the "Bibles for Armenia" project.

Enclosed is my gift of \$_____.

Name _____

Address _____

City & State _____ Zip _____

Make checks payable to AMAA. All gifts are tax deductible.

REV. NUYUJUKIAN REPRESENTING AMAA IN CHURCH VISITATIONS



Rev. Dr. Soghomon Nuyujukian

During the past three months the Armenian Evangelical churches of California, as is their annual custom, dedicated one of their Sunday services to the Armenian Missionary Association of America (AMAA) and its ministries. On these occasions an AMAA representative usually delivers both the English and Armenian sermons and later meets with church groups and individuals to inform them of the latest developments in

the life and work of the AMAA. This year, the Association was represented by The Rev. Dr. Soghomon Nuyujukian of Drexel Hill, PA, who has accepted the AMAA's call to serve as Special Assistant to the Executive Director for church visitation.

Rev. Dr. Nuyujukian has an extensive AMAA background, having served as a pastor and administrator in the mission field in the Middle East and as a member of the AMAA Board of Directors.

The Armenian Evangelical churches in the United States, in the persons of their pastors and congregations, constitute the basic support groups of the AMAA, which acts as the missionary arm of the Armenian Evangelical Movement worldwide.

MERDINIAN SCHOOL PTO HOLDS BENEFIT LUNCHEON

The purpose of the Parent-Teacher Organization (PTO) of the Merdianian Armenian Evangelical School is to assist the Administration and Board of Directors in their continuing efforts to improve the school. One way the PTO does this is by organizing fund raising functions.

On December 10, 1989, a Christmas and New Year program was presented at a luncheon, featuring songs and poems by the students. Rev. Movses B. Janbazian, Executive Director of the Armenian Missionary Association of America (AMAA), offered an opening prayer, after which Mr. Aram Boolghoorjian, the school's Principal, and Mr. Zaven Khanjian, Chairman of the school's Board of Directors, spoke briefly.

About 400 parents and friends attending the luncheon enjoyed a pleasant and warm atmosphere. All proceeds from the function were donated to the school, which also enjoys considerable support from the AMAA.

MINISTERIAL SEARCH

The oldest Armenian Evangelical Church in North America is currently engaged in a ministerial search.

The Armenian Church of The Martyrs, centrally located in Worcester, Massachusetts, is seeking a bilingual pastor to fill its pulpit. The position is available immediately. Salary is negotiable.

Interested applicants please send resume to:

Mr. Bedros Aprahamian
157 S. Flagg Street
Worcester, MA 01602
Tel. # 508-753-3839

THE EXECUTIVE DIRECTOR VISITS BRAZIL

The Armenian Evangelical Central Church of Sao Paulo, Brazil, on the occasion of its biennial convention of South American youth groups, invited as its guest speaker The Rev. Movses B. Janbazian, Executive Director of the Armenian Missionary Association of America (AMAA). Rev. Janbazian is no stranger to South America, having served as the pastor of the Sao Paulo church for eight years before joining the AMAA in 1980. In fact, it was during Rev. Janbazian's pastorate in the mid-1970's that the youth groups of the Armenian Evangelical churches in Brazil, Uruguay and Argentina began to organize get-togethers.

This convention, which took place during January 24-28, was organized and hosted by the Juventude Evangelica Armenia, the youth group of the Sao



The Executive Director with the leaders of the dynamic youth group of Sao Paulo church, organizers of Koinonia II.



Leaders of the Montevideo church youth with their pastor, the Rev. Obed Boyadjian, D.D.S. (middle; and the leaders of the dynamic youth group of the Buenos Aires church with their director, Manuel Sevia (middle).

Paulo church. Participating in the convention were more than seventy-five youth from the Sao Paulo church, the Armenian Congregational Holy Trinity Church of Buenos Aires, Argentina, and the First Armenian Evangelical Church of Uruguay. The theme of the convention was "Koinonia" (communion) and the program included worship services, sports activities, Bible studies, lectures and evangelistic meetings. Rev. Janbazian, being fluent in Armenian, Portuguese and Spanish, was able to participate fully in the convention's activities.

Rev. Janbazian took advantage of his eight days in South America to meet with Armenian community and church leaders and with old friends and former parishioners. It should be noted that the Armenian community in Brazil, while small in numbers, raised about U.S. \$1,700,000 and is sponsoring the construction of temporary housing in Armenia.

In his report to the AMAA Board of Directors, Rev. Janbazian concludes as follows:

"The AMAA has the responsibility and the means to promote closer fellowship among our people in South America and other parts of the world. Regular visits, short-term pastoral ministries, personal contacts and closer relationships will prolong the lives of our South American churches, as Armenian congregations, and will enhance the fellowship and bring about a stronger sense of belongingness among the members of the Armenian Evangelical world family."



Koinonia II participants (above). The music band of Juventude Evangelica Armenia of Sao Paulo under the leadership of Gerson Bilezikjian (left).

THE REV. JEAN-DANIEL SAHAGIAN

1933 - 1989
IN MEMORIAM

On August 13, 1989, The Rev. Jean-Daniel Sahagian, the President of the Armenian Evangelical Union of France and an Honorary Vice President of the AMAA, had a fatal accident while fishing in Marseille, France, and made the transition from this life to Life Eternal.

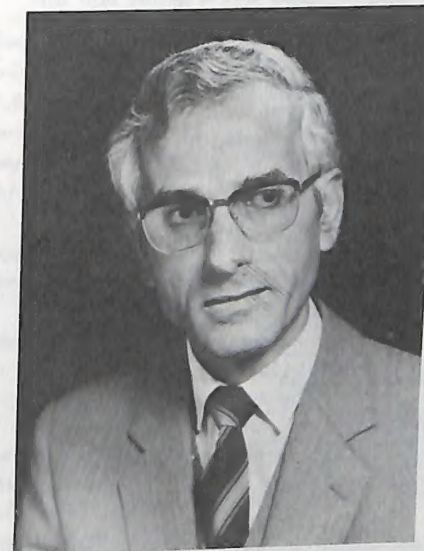
Funeral services for Rev. Sahagian were held on August 17 at the Armenian Evangelical Church of Beaumont (Marseille), France, where he served as pastor since 1983.

BIOGRAPHICAL NOTES

The Rev. Jean-Daniel Sahagian was born on April 23, 1933, into a pastoral family, in the parish of St. Loup in Marseille, France. His parents were The Rev. Vahan and Mrs. Loussine Sahagian, pioneers in the establishment of the Armenian Evangelical church in France. The Sahagian family (Jean-Daniel had two brothers, Samuel and David) moved to Montelmar in 1943 and stayed there until 1949. In 1949 the Sahagian family moved to Lyon, where Rev. Vahan Sahagian became pastor of the local Armenian Evangelical church.

After completing his secondary education at Lyon, Jean-Daniel attended the seminary at Strasbourg from 1951 to 1955 and received his degree in theology. The subject of his thesis was "The Spirituality of Gregory of Narek according to the Book of Lamentations." He also received, at the same time, a degree in classical literature.

From 1956 to 1957 Rev. Jean-Daniel attended Haigazian College in Beirut, Lebanon, to perfect his knowledge of the Armenian language, history and literature. He was ordained into the Christian ministry on June 11, 1977. He served as a pastor at Valence (1962-72), Issy-les-Moulineaux (1972-83) and Beaumont (1983-89). He also served as editor of the "La Lumignon" Christian monthly and as president of the Union of Armenian Evangelical Youth Groups in France from 1966 through 1975. He was the founding president of the Armenian Evangelical World Council (1986-89), and from 1976



The Rev. Jean-Daniel Sahagian

until his untimely death last August, he served as president of the Armenian Evangelical Union of France.

Rev. Sahagian is survived by his widow, Marguerite Dondikian; sons, Jean-Luc and Philippe; and daughter, Astrig.

REMEMBRANCES

A LEADER OF IRON WILL

by Rev. Giragos H. Chopourian

How I relish the moments I had with this dear friend and comrade in Christian ministry: Daniel. Daniel is what we preferred to call him, subconsciously aware of his singlemindedness reminiscent of the biblical Daniel. Quiet, soft-spoken and humble, but resolute of purpose and a leader of iron will.

One such moment stands out because in some way it is related to the accident which ended his earthly sojourn. In early August, 1988, the Executive Committee of the Armenian Evangelical World Council (AEWC) met in Marseille. One member of the Executive Council was unable to come, so three of us researched the subjects outlined, viz. The Rev. Dr. Vahan Tootikian, myself and Daniel. He

had arranged to have the meetings held at his church campus by the parsonage. His wife, Marguerite, gracious and hard-working, served lunches and dinners for more than three days. One evening we had fish! The fish were his catch and served a dual purpose: nourishment for friends and family and relaxation for him. One day he drove us down the Mediterranean coast and pointed out the spot where he went regularly to fish. It was a rocky portion of the coast, with no sandy beach at all. A year later in August, it is assumed he fell into the sea; his body was found in the waters the following evening.

The accident happened five days following the AEWC meetings in Athens at the Poseidon Hotel. He left on Monday morning and Friday became a black day for him, his family, for the churches of France and for the rest of us worldwide. Why? Daniel gave the World Council much time. The formative AEWC meeting was held in Paris in 1981. He was pastor of the Armenian Evangelical Church of Issy-les-Moulineaux at the time and his parish members outdid themselves in serving the more than fifteen delegates. But his vital contribution to the deliberations convinced the delegates to elect him President, in which office he served for eight long years.

In the same way, he provided strong leadership to the Armenian Evangelical Union of France. He was the Moderator of the Union for many years, and spared no effort to put the Union on the map. Being convincing, he managed to seize the attention of the AMAA so that the Association participated in three building projects Daniel planned with his Union Board. The financial support given to the churches at Issy-les-Moulineaux, Lyon and Marseille was substantial.

His cooperation with the AMAA was genuine. He was prompt in all his dealings with the AMAA; procrastination was not included in his vocabulary. Academically, he was extremely sharp, his messages bearing nourishing "meat" that stimulated response. In all the years I was

ներու կողքին, շարունակել իր ջանքերը՝ քաղաքակիրթ մարդկութեան զայրոյթը հրաւիրելով թուրք ցեղապանութեան վրայ, ինչպէս նաեւ հայ ազգի հողային պահանջը ներկայացնել մեծ պետութեանց:

Հայ Աւետարանական Համալիւարհային Խորհուրդը կը հաւատայ, որ Հայկական Դատի հետապնդումով Հայ ազգը, յատկապէս Սփիւռքահայութիւնը, իր ապրելու եւ գոյատեւելու իրաւունքն է որ կը պահանջէ, որովհետեւ Հայ Դատն ու հայապահպանումը անբաժան իրականութիւններ են:

Արդ, Հ.Ա.Հ. Խորհուրդը, Մեծ Եղեռնի 75-ամեակին

ԻՆՔՆԱՊԱՇՏՊԱՆՈՒԹԵԱՆ ՍՈՒՐԲ ԳՐԱՅԻՆ ՀԻՄՆ

Այսօր դարձեալ, ինչպէս Վարդանանց եւ Համաշխարհային Ա. Պատերազմներու ատեն, մեր առջեւ կը գրուի Ազգային Ինքնապաշտպանութեան թնճուկը— լինե՞լ թէ՛ չլինելու հարցը: Ինչ փոյթ թէ՛ փոքր տարողութեամբ, Ատրպէյճանի գործադրած ջարդերը ցեղասպանութեամբ, բացայայտ ցուցանիշներ են: Կասկած չկայ թէ՛, եթէ թոյլատրուի ըրեն, անիկա ի սպառ կը ջնջէ Հայ Ազգը եւ քարտէսի վրայէն կը սրբէ Հայաստանը:

Հետեւաբար, այսօր այլ մենք զմեզ զգն՝ յանդիման կը գտնենք Ինքնապաշտպանութեան առեղծուածին: Հիմա հարցը այն է՞ թէ՞ ինչն^{ու} հոս հասանք, կամ ո՞վ է պատասխանատուն, այլ ի՞նչ ընելու ենք, հիմա որ դարձեալ ցեղապանութեան ստոյգ վտանգին ենթակայ ենք:

Պատասխանը պարզ է եւ մէկ է: Պէտք է դիմել Ինքնապաշտպանութեան:

Բայց ինքնապաշտպանութիւնը մեղք է՞ն, յաճախ հարց
կուտան կարգ մը քրիստոնեաներ, մանաւանդ որ
ինքնապաշտպանութեան համար երբեմն կը
հարկադրուինք դիմացինը մեռցնել . . .

Ո՛հ, ինքնապաշտպանությունը մեղք է, ոչ ալ սխալ է։ Անիկա ոչ միայն բնական օրէնք ու բնազդ է բոլոր ապրող արարածներու համար—բոյս, կենդանի եւ մարդ—այնաեւ աստուածային պատուէր մըն է։ Հետեւաբար Քրիստոնէական սկզբունք մը։ Աստուած մեզի կեանք տուած է որպէսզի զայն պահենք ու պաշտպանենք անոր սպառնացող որեւէ վտանգի դէմ։ Ընդհակառակն՝ զայն չպաշտպանելը սխալ է, եւ դէմ է Աստուծոյ կամքին։ Միայն տկարամիտները, թերեւս չզիմեն ինքնապաշտպանութեան, թէեւ այս ալ կասկածեյի է։

Ազգերի, անձի կամ ընտանիքի ինքնապաշտպանութեան դասը եւ իրաւունքը կուգայ մեզի Աւետարանէն:

Երբ 537-ին (Ք.Ա.), Պարսից Կիրոս թագաւորի հրամանով հրեայ աքսորականները վերադարձաւ Երուսաղէմ, անոնք ձեռնարկեցին Երուսաղէմ Պարիսպին վերաշինութեան՝ սրտով, հաւատքով աղօթքով, մուրճով. . . ու ղէնքով: Նէեմեայ մարգարէ կ'ըսէ. «Մենք մաճնա պարիսպը շինելու դարձանք, ամէ մէկը իր գործին: Եւ այն օրէն ի վեր իմ մարդոցս կէս կ'աշխատէին ու կէսն ալ նիգդակներ, ասպարներ, աղեղներ ու զրահներ կը բռնէին. . . Ամէն մէկը իր մէկ ձեռքով կը բանէր ու միւս ձեռքովը ղէնք կը բռնէր, եւ

առթիւ, կոչ կ'ընէ բոլոր հայ աւետարանականներուն, որ համագործակցական իր ոգեկոչումներուն, իր սուգին ու աղօթքին հետ, ուխտէ հոգեզինուել մեր հայ նահատակներու ցեղազրոշմ առաքինութիւններով՝ շարունակելու համար Հայ Դատի պաշտպանութեան, հայապահպանման եւ հայակերտումի նուիրական պարտականութիւնները:

Յանուս Հայ Աւետարանական Համաշխարհային Խորհուրդի
Վեր. Վահան Յ. Թուրքիեան, նախագահ

ՎԵՐ. Ե. Սարմազեան

չի նողնեցուհն ամէն մէկը իր սուրբ մէջքը կապած կը գործէր» (Նէեմ Դ. 16-18):

Ուրեմն մինչ ժողովուրդին կէսը կ'աշխատէին, միւս կէսն ալ—50 առ հարիւրը—գրահներ կը բռնէին: Եւ դեռ, աշխատողները մէկ ձեռքով կ'աշխատէին (չեմ գիտեր ինչպէ՛ս . . .), միւս ձեռքովը զէնք կը բռնէին, մէկական սուր ալ իրենց մէջքին կապած. . . Չմոռնանք որ ասիկա Աստուծոյ սուրբ եւ ճշմարիտ խօսքն է եւ ոչ թէ հայ լեզգապիտանական մարտիկի մը յուշագրութիւնը:

Անշուշտ անոնք ինքնապաշտպանութեան ուրիշ ձեւեր ալ գործադրեցին: Ոմանք աղօթեցին, որ խիստ գործնական ձեւ մըն է եւ բնաւ անտեսելու չէ: Ոչ միայն Հիւանդները եւ վիրաւորները պէտք ունին աղօթքի, այլ նաեւ մարտիկները որպէսզի չթուլնան եւ չյուսահատին: Հաւանաբար Մովսէս զէնք չգործածեց որ իր ազգը յաղթէ թշնամիներուն, բայց աղօթեց անոց համար որ յաղթեն, եւ երկու հոգի ալ իր ձեռքերը բռնեցին որ Հորդի կառօթելէն: Եւ ո՛րք զարմանք—անոնք յաղթեցին: Ոչ մէկ արական թէ՛ այդ յաղթանակին մէջ Մովսէսի աղօթքը մեծ բաժին ունէր:

Ան որ գէնք չի կրնար բռնել, թող չի բռնէ (ի սէր Աստուծոյ եւ ազգին. . . թող չբռնէ), բայց եթէ կրնայ աղօթել, թող աղօթէ անպայման: Բայց ան որ կրնայ բռնել, անպայման պէտք է բռնէ երբ անհրաժեշտ է բռնել: Իր անձին, ընտանիքին, ազգին կամ չայրենիքի պատշաճութեան համար: Քանի որ այս է Աստուծոյ կամքը:

Ոմանք Աստուծոյ Խօսքի ընթերցումով գտնեպնդեցին եւ խրախուսեցին իրենց բանուորներն ու քաջարի մարտիկները: Քաջալերական եւ մխիթարական որեւէ խօսք, մանաւանդ Աստուծոյ կենսատու խօսքը, երբեմն շատ աւելի ոգտակար միջոցներ են ինքնապաշտպանութեան ու քաջալիբուլթեան քան բազում զէնքեր ու հարուածներ:

Ինքնապաշտպանութեան ուրիշ ազդու ձեւ մըն է նաեւ գրիչը, որ երբեմն շատ աւելի օգտակար կը հանդիսանայ քան զէնքը: Ռաֆֆի, Նալպանդեան, Խրիմեան Հայրիկ, եւ բազմաթիւ ուրիշներ, շատ հաւանաբար զէնք չգործածեցին, բայց իրենց գրիչներով անոնք պակաս օգտակար չեղան քան բազմաթիւ հայ զօրավարներն ու զինւորները, հայ ժողովուրդի արթնութեան եւ ինքնապաշտպանութեան օճակակալ օճակակալ պահերուն:

Պատասխանելով թեև նա կրնա մտադրվել, որ տարբեր,

հերքման ալ վիճելի, ըստ պէտքերի ու պարագաներու, բայց ոչ սկզբունքը: Երբ ազգ մը կ'ապրի օրհասական ու ճշմարտամային պահեր, երբ անոր առջեւ կը դրուի լինել-չլինելու ճակատագրական հարցը, ալ ոչ վիճելու, ոչ երկընտրանքի, ոչ ալ որեւէ ընտրանքի հարց կը մնայ, այլ ժխայն մէկ հարց՝ իմքնապաշտպանութեան հարցը: Անշուշտ իւրաքանչիւրը իր մարզին, դերին ու մասնագիտութեան մէջ: Անհրաժեշտ է որ, իւրաքանչիւր անձ անպայաման քան մը ընէ—եւ կրնայ ընել—Ազգի ու Հայրենիքի ինքնապաշտպանութեան համար:

Տանք ինքնապաշտպանութեան երկու օրինակ ևս
Աւետարանէն։-

Առաջին Պողոսի օրինակը.- Երբ Պողոս Առաքել
հրեաներու դատարանին առջեւ եւ հաղարպետին ներ-
կայութեան ըսաւ թէ ինք «բոլորովին բարի խղճմտանքով
կեանք» մը ունեցած է Աստուծոյ առջեւ, քահանայապետը
հրամայեց որ անոր բերնին զարնեն: Առաքելը թէն
չդիմադրեց ձեռքով, սակայն վիզը չձռեց, ոչ ալ միւս
երեսը դարձուց, այլ քաջարար իրաւունք եւ արդարու-
թիւն պահանջեց: Այսինքն՝ պաշտպանեց ինքզինք
լսելով. «Աստուած պիտի զարնէ քեզի, ծեփած պատ,
շուռն նստեր եւ օրէնքին համեմատ զիս դատելու, եւ
օրէնքէն դուրս հրաման կ'ընես որ զարնեն ինծի» (Գործք
Առաք. ԻԲ.Յ):

Մենք ալ «բարի խղճմտանքով կեանք» մը կը վարէրնք։ Եւ ասոր համար ապտակ կերանք Թուրքին 20րդ Դարու սկիզբը։ Նոյնը կ'ընէինք Դարուն վերջաւորութեան, այս պահից։ Ազգերի թուրքէն։ Կարծես բնութեան մեր կերած գիտէ) Ազգերի թուրքէն։ Կարծես բնութեան մեր կերած գիտէ) Ազգերի թուրքէն։ Կարծես բնութեան մեր կերած գիտէ) Ազգերի թուրքէն։ Կարծես բնութեան մեր կերած գիտէ)

ՀԱՅՐԵՆԻՔԻՍ ՀԵՏ

Վաղուց թեև իմ հայեացքը Անհայտին է ու հետում
 Ու իմ սիրտը իմ մորտի հետ անհուններին է թափառում,
 Բայց կարօտով ամեն անգամ երբ դառնում եմ դէպի քեզ՝
 Մըղկըսում է սիրտըս անկերջ քո թառանչից աղեկէզ,
 Ու գաղթական զաւակներիի լուռ շարքերից ուժաապառ,
 Ե՛ւ գիտերից, ե՛ւ շէնքերից՝ տըխտ՝ւր, դառարկ ու խաար,
 Զարկուա՞ծ հայրենիք,
 Զոռկուա՞ծ հայրենիք:

Խըռըրում են մտքիս հանդէպ բանակները անհամար,
Տըրորում են քո երեսը, քո դաշտերը ծաղկավառ,
Ու ջարդարար ոհմակները աղաղակով վայրենի,
Աւարներով, աւերներով, խընճոյքներով արիւնի,
Որ դարձըրին քեզ մըշտական սեւ ու սուգի մի հովիտ,
Խեղճ ու լալկան քո երգերով, հայեացքներով անժըպիտ,
Ողբի՜ հայրենիք
Որբի՜ հայրենիք:

ձեռքը մարդն է, անոր տրամաբանությունը, մարմինը, հոգին, որպեսզի պաշտպանե ինքզինք եւ իր իրաւունքները:

Աստուծոյ Համար նահատակութիւն: Այո, երբ Հարկ է:
Բայց ոչ թէ թշնամիին խենչէ կիրքերուն եւ գազանա-
տարոյ ախորժակներուն զոհը կամ նորոգը ըլլալ:

Երկրորդ, Յիսուսի օրինակը։- Իր զստավարութեան առեւն, Յիսուս իրեն ապտակ զարնողին միւս երեսը չզարձուց, ոչ ալ լուռ մնաց, այլ ճակատաբաց եւ արժանապատուութիւնը վիրաւորուած զգալով հարցուց. «Եթէ չար խօսեցայ, վկայէ չարին համար, իսկ եթէ բարի խօսեցայ, ինչո՞ւ կը զարնես ինձի»։ Ասիակա ինքնապաշտպանութեան եւ արդարութիւնի պահանջելու լուս. է. Է. Է. Է. հասաց իրենց է. . .

Ազիթով մը Ան ըսաւ աշակերտներուն որ թուր մը
ունենան: Ինչո՞ւ. . .

Շիտակ է, և զարմանալի թերեւս, որ ամբողջ
Յիսուսի խօսքերէն է որ մորթուելու համար մունչ մաքրի
պէս սպանդանոց դնաց, առանց ձայն կամ գլուխը
վերցնելու: Բայց ասիկա իր գերազույն առաքելութիւնն
էր որու համար եկած էր աշխարհ: Իր խաչը, դաւաթը եւ
մկրտութիւնը որմէ խուսափիլ, կամ զանիկա մերժել
անկարելի էր: Բայց մինչ այդ սակայն, Ան երբէք
չվարանեցաւ ինքզինք պաշտպանելու անիրաւ հրեա-
ներուն, փարիսեցիներուն, զպիրներուն եւ մամոնա-
նէսէն: Եւ իսկ արձակումներէն:

Դարձեալ, ինք էր որ ըստ մեզի ապտակ մը զարնողին
 ինչպէս զայն միւս երեսը դարձնել:

Քայլ առ քայլ շարունակելով իրենց արհեստը՝ հայկական խոհանարարները հարգելի են պահում իրենց ավանդույթները։ Բայց կը մոռանանք որ տարիք անձնական ու պարա-
բայական բնոյթի ու իմաստ ունեցող խօսք մըն էր ոչ թէ
հաւաքական էն է տրեզերական։ Ըսուած էր ուղղակի
աշակերտներուն իրինց անձնական հարցերու լուծումին
համար են զուր քրիստոնէական պարունակի մէջ, եւ ոչ
թէ տարբեր կրօններու պատկանող ազգերու հարցերու
լուծման համար՝ իբր բանաձեւ կամ սկզբունք։ Ի դէպ,
Սուրբ Գրոց կարգ մը մեկնաբաններ կը խորհին թէ

Բայց հին ու նոր քո վերքերով կանգնած ես դու կենդանի,
կանգնած խոհուն, խորհրդաւոր ճամբին նորի ու հընթ.
Հառաչանքով արդի խորքից խօսք ես խօսում Աստծու հետ
Ու խորհում ես խորին խորհուրդ տալեջանքներով չարախէտ,
Խորհում ես դու էլ մեն խօսքը, որ մի ասես աշխարհին
Սպասե՛ք զայնքան է՛ն երկուր, ուր ձգուտում է մեր հոգին -

Յոյսի՝ հայրենիք,
Լոյսի՝ հայրենիք

Ու պիտի գայ հաճութ կեանքի արշալոյսը վառ հագած,
Հազա՞ր - հազար լուսավայծառ հոգիներով ճառագած,
Ու երկնահաս քո բարձունքին, Արարատի սուրբ լանջին,
Կենսաժըպիտ իր շողերը պիտի ծղպտան առաջին,
Ու պոէտներ, որ չեն պղծել իրենց շուրթերն անէծքով,
Պիտի գովեն քո մոր կեանքը մոր երգերով, մոր խօսքով,
Իմ մո՞ր հայրենիք
Հոգո՞ր հայրենիք...

3. ԹՈՒՄԱՆԵԱՆ



Ara S. Kludjian

Building and Safety Department of the City of Los Angeles as an electrical engineer.

On the morning of October 4, 1989, on his way to work, Ara was killed in an automobile accident.

Ara was known for his calm and quiet composure, which hid a tenacity of the highest order. He was a good father and a selfless man. His modesty belied his ambition for learning: Not only did Ara learn to advance in his profession, but he also used his ability to master languages by becoming fluent in no less than 10.

Ara was gifted with a good voice, and throughout his life used this talent to contribute to his Armenian musical heritage and to glorify God. Ara never missed an opportunity to sing, either as a choir member, soloist or as a tenor in a quartet in the Armenian Evangelical Churches in Lebanon and, for the past 12 years, at the United Armenian Congregational Church of Hollywood, CA.

Ara seemed to understand very well Psalm 58:9: "I will praise Thee, O lord, among the people: I will sing unto thee among the nations." And praise God he did, often and well.

NAOMI KARAHADIAN

Mrs. Naomi Karahadian, who died on October 22, 1989, was a resident of San Francisco for the past 73 years. She was born in Agantz (now in Turkey) in 1892. She moved with her family to Van, Turkey, then to Varna, Bulgaria, and finally, in 1916, to the United States. Naomi's family settled in Fresno, California, where Naomi finished her schooling.

In 1916, Naomi married Henry Karahadian in Fresno and settled down with him in San Francisco. Henry was engaged in business while Naomi obtained employment at the French Hospital, where she worked for twenty years. Henry died in 1958.

She is survived by her daughter, Alice Sarouhan; three grandchildren, Richard,

Arlene and William; six great-grandchildren; and a sister, Christine Arabian of Fresno.

The AMAA Board of Directors extend their heartfelt condolences to the families of the deceased through the medium of the AMAA NEWS.

Semerjian, Hike

Southfield, MI August 2, 1989

Michaelian, Zvart

August 21, 1989

Tevriz, Elizabeth

Los Angeles, CA August 27, 1989

Peters, Peter

Belmont, MA Sept. 5, 1989

Melikian, Hrnt

Birmingham, MI Sept. 10, 1989

Garabedian, Elizabeth

Troy, MI Sept. 11, 1989

Fathy, Jake

Sacramento, CA Oct. 2, 1989

Mezian, Sarkis

Waltham, MA Oct. 9, 1989

Topazian, Shavarsh

Cromwell, CT Oct. 19, 1989

Karahadian, Naomi

San Francisco, CA Oct. 22, 1989

Odian, Sonia

Woodcliff Lake, NJ Oct. 31, 1989

Kirkland, James

Arlington, MA Nov. 12, 1989

Ghazarian, Seeran

River Edge, NJ Dec. 12, 1989

**Chakanian, Samuel G.

Santa Maria, CA Dec. 16, 1989

*Aquarone, Madeleine

France Dec. 20, 1989

Kiretchjian, Lemuel

New York, NY Dec. 30, 1989

Vartanian, Henry

Salem NH Jan. 6, 1990

Tarakajian, Margaret

Hackensack, NJ Jan. 7, 1990

Aroian, Everett

Watertown, MA Jan. 24, 1990

Conragan, Alice

Arlington, MA Jan. 31, 1990

Boynerian, Antranig

Houston, TX Feb. 4, 1990

*Janjikian, Hovsep

San Diego, CA Feb. 4, 1990

Torossian, Krikor

Los Angeles, CA Feb. 7, 1990

*Harpoottian, Queenie

Bay Harbour, FL Feb. 8, 1990

*Kalfayan, Asbed

San Carlos, CA Feb. 9, 1990

Boyajian, Albert

Fresno, CA Feb. 19, 1990

Keshishian, Hamedouhi

Pasadena, CA Feb. 20, 1990

Konsulian, Rev. Sarkis

Valencia, CA Feb. 27, 1990

*Knaian, Nigoghos

Watertown, MA March 1, 1990

*Becidyan, Hasmik

Paramus, NJ March 10, 1990

*Elliot, Zaron

*Cardashian, Victor

*Tufenkian, Richard

Glendale, CA

*Sarounie, Pailoun

Mays Manding, NJ

*Cholakian, Yeranoohi

Aleppo, Syria

*Memorials were designated to AMAA.

**Bequest Assigned.

HONOR YOUR LOVED ONES WITH A LIVING MEMORIAL

When a dear friend or relative dies, what can you do to perpetuate and honor his or her memory? How can you ease the profound loss felt by the immediate family? Flowers may bring some consolation, but their beauty fades—too soon. There is a better way, a Christian way . . . a Living Memorial.

A Living Memorial honors the departed with a gift or series of gifts to the Armenian Missionary Association of America from an individual or group of friends. It ensures the lasting remembrance of the loved one. It comforts the living to know that Christ's work is being furthered in the name of the loved one through the thoughtfulness and concern of others. And it keeps on working long after the experience of loss and separation.

When your Living Memorial contribution is received, a beautiful card is sent to the bereaved family indicating that you have memorialized their loved one in this most fitting and gracious manner.

A Living Memorial is an appropriate way to honor a friend, to console a grieving family and to express your love for Christ.

BOSTON '90



**JUNE 27, 1990 thru
JULY 1, 1990**

TENTH BIENNIAL GENERAL ASSEMBLY OF THE AEUNA
SEVENTH BIENNIAL CONVENTION OF THE AEYF

CHOOSE LIFE: BECOMING GOD'S NEW CREATION

... I have set before you life and death, blessing and curse; therefore CHOOSE LIFE, that you and your descendants may live, loving the Lord your God, obeying His voice, and cleaving to Him, for that means life to you and length of days . . .
Deuteronomy 30:19b-20a (RSV)

Therefore, if anyone is in Christ, he is a NEW CREATION, the old has passed away, behold, the new has come.
II Corinthians 7:17 (RSV)

These scripture passages form the foundation upon which our conference theme is built. They present two very significant spiritual truths which can be developed on many different levels in our lives.

In Deuteronomy 30:19b-20a, we find that God's people have a choice to make. It is not a complicated choice. They are His people and He loves them, however if they choose to follow a different course, to serve other masters, they will not receive the blessings God has to offer them. The path to life lies in " . . . loving the Lord your God, obeying His voice, and cleaving to Him . . ." Only when we consciously "choose life" by actively pursuing the will of God, will we receive the blessings promised to us as His children.

In II Corinthians, we find that as we choose life through Christ, we become "a new creation". God has promised that we will be transformed and that we can live victorious and productive Christian lives. Unfortunately, many of us do not feel that sense of victory in our lives.

*How can we experience more fully God's promise to make us a new creation? What choices do we make, or not make in our daily lives, which can hinder us from receiving all the blessings God would like to share with us? In a practical sense, how do we "CHOOSE LIFE" and what are some keys which will help us in "BECOMING GOD'S NEW CREATION"? These questions, and many others will be explored during our conference.

This theme takes on even more significance as we apply it on a broader level. Certainly it raised poignant community issues as well as personal ones. We are standing at a crossroads during a critical point in our national history! What choices have we made in the past which helped, or hindered us from becoming all God would like us to be? What important choices are we facing in the next few years? How can we experience God's renewing and recreating power as a community?

Finally, we will address the theme as it relates to circumstances which cause unnatural grief and/or pain. How can God rebuild, or recreate us after we have been torn down by devastating personal tragedies? What do God's promises mean to a nation which has faced genocide, earthquake and now war within a 75 year period in its history? How can we as Armenians claim these promises of God as we fight for the survival of our small nation?

As you can see, it is a challenging topic which forces us to rethink our past, as well as our visions for the future. Won't you please join us as we explore these exciting questions together. This conference promises to be a time of spiritual growth and renewal for all who attend. Don't miss out! Register today!

Rev. Ron Tovmassian

CONVENTION SITE BENTLEY COLLEGE



Waltham
Massachusetts

PLANNING FOR TOMORROW

To help our members and friends meet their personal charitable goals, we are offering below two different giving plans: **Bequests and Revocable Trusts.** Both of these plans are designed to help you give from whatever resources you have, above what is needed for the security and care of your family.

BEQUEST: YOUR FINAL GIFT FOR MISSIONS

A bequest is simply a gift made by Will to a named individual or institution. It is important to remember that charitable bequests are excluded from your adjusted gross estate for estate tax purposes. This means that the cost to your heirs of a bequest may be lower—often, substantially lower—that the dollar value of the bequest.

A bequest to the Armenian Missionary Association of America can be **specific bequest** of cash, of named securities or of other property. Or it can be a **residuary bequest** of all or some of the remainder of your estate after the payment of debts, taxes, administrative expenses and specific bequests to other beneficiaries.

A **contingent bequest** would take effect only if the primary beneficiaries predecease you or are otherwise disqualified as legatees. Because a contingent bequest to the AMAA in no way compromises the interests of spouse,

children, parents or other primary beneficiaries, a younger donor might well wish to honor the AMAA by adding one to his or her Will.

Because an outright bequest to the AMAA, as well as certain bequests in trust, reduce the size of your taxable estate, such a bequest may well be a useful instrument in your estate planning.

A bequest, like a gift, may be either unrestricted or restricted in form. Most donors favor unrestricted bequests, which the AMAA can apply to meet any of its future financial needs.

REVOCABLE TRUST: THE GIFT THAT WILL BE RETURNED TO YOU IF NEEDED

Have you wanted to use your resources to support the work of the Armenian Missionary Association of America but hesitated, fearful of unexpected emergencies? If so, you will be happy to know there is a way you can do so with no financial risks.

A **Revocable Trust** makes it possible for you to transfer money, stocks (including mutual funds), bonds or other property to the AMAA. In the role of trustee, the Association will hold your property and pay income to you or another named beneficiary(ies). Should an emergency such as loss of job or sickness arise, the trust is revocable.

This is an excellent vehicle for Christian giving. It provides security in giving while allowing you to make generous use of your assets to further the Gospel. A revocable trust offers you:

SIMPLICITY: These trusts are easy to understand, set up and revoke.

FLEXIBILITY: They can be funded in a number of different ways, added to or revoked; the income designated to one or more beneficiaries or given to support the AMAA ministries.

EXPEDIENCY: Though considered a part of the estate for tax purposes, such a trust passes outside probate court, saving time and expense.

PRIVACY: Trusts, unlike wills, are private agreements and not matters of public record. If you wish, no one need know the content of the trust except the Association and your beneficiary(ies).

Most important, a revocable trust offers you an opportunity to help preach God's Word. If you would like further information about how you can participate in this meaningful giving program through a revocable trust, please feel free to write or phone the AMAA office and speak to the Executive Director.

Armenian Missionary Association of America
140 Forest Avenue
Paramus, NJ 07652

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MR. JACK TOROSIAN*
666 WEST 207 ST.
NEW YORK CITY, NY 10034